such phenomena, that they must have a cause. We thence rise through a succession of causes to the purpose of an intelligent Being. We are required to go no farther, according to the explanation of cause which we have given. All power, we have seen, resides in a substance, and we trace all the instances of contrivance in the world to God, as a substance. We now rest in an *unchanging spiritual Being*, capable of producing all the effects which we see in the universe.

But to return to the subject discussed in the text, we find in the examination of material causes that they always imply two or more distinct bodies, as do also the effects. There is an inconceivable amount of confusion in the common conceptions on this subject. When a hammer is made to strike a stone and break it, the cause is not, as is commonly supposed, the stroke of the hammer, and the effect, the fracture of the stone. The cause, properly speaking, consists of the hammer and stone in a particular state and relation, and the effect, the hammer and stone in another state. These are the real invariable antecedent and consequent—the cause tied for ever to its effect. The cause always consists of a plurality of substances in a certain state, and the effect consists of the same substances in another state. In order to the action, or rather the existence of a cause, these substances must be in a certain relation, so as to admit of the operation of the powers or qualities residing in them; and it is only when they exist in this relation, that the effect will be produced.

INTER.—From the doctrine of the text, Book ii. c. i. sects. 1 and 2, and Appendix, arts. 2 and 3, there follows the great scientific truth lately established of the "conservation of force," that is, that the forces in our world are indestructible, and ever the same in amount. This must be, *if the substances abide, and their forces abide*. Our doctrine is also quite consistent with the modern one of the correlation of the physical forces.

QUERY.—Does it not seem as if some of the laws of motion were but partial statements of more comprehensive laws ? A body continues in the state in which it is, whether of motion or of rest, for ever, unless operated upon *ab extra*. Is not this but a part of the more general law, that matter is inert, in regard to all its properties, till operated upon by something foreign to itself?

Is not the second law of motion, that of action being equal to reaction, just a larger law seen under a particular aspect—this second larger law being the positive, and the other, before considered, the negative ? In order to the production of any effect, chemical as well as mechanical, there is required the presence of two or more substances with their qualities, and in the production of the effects, both bodies are changed, or rather the effect consists in the change made on the two bodies. That body which changes another is itself changed, and that which is itself changed, changes that by which it is changed. Not only so, but the change in both bodies is of the same description—[this may be doubted];—if chemical in the one, it is chemical in the other; if mechanical in the one, it is mechanical in the other. May it not also be, that the change in the one is equal to the change in the other, and thus the law of action and reaction may be extended to the exercise of every property of matter ?

If so, might not this extensive law be employed to explain some of the curious phenomena of chemical equivalents, and of the polar forces, in which it will be found that action in the particles of matter is always opposed by an equal reaction. The more we reflect on the subject, we are the more convinced that what are called polar forces are just the manifestation of the reciprocal action of two bodies on each other.

ART. IV.-INTERNAL PRINCIPLE OF CAUSATION.—(PAGE 113.)

The correspondence traced in the text, proceeds on the doctrine that the belief in the relation of Cause and Effect is intuitive. This has been the catholic creed of metaphysicians. All science seems ultimately to rest on first truths or fundamental